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# The Catholic Historical Review

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## CATHOLICISM IN THE PHILIPPINE ISLANDS

The Philippine Islands occupy an unique position in the Oriental Tropics. They are the only extensive land area of the Orient, the great majority of the native inhabitants of which profess the Christian religion. With the exception of the Mohammedans of the southern islands and the so-called wild or pagan peoples living chiefly in Luzon and Mindanao, the Philippine peoples (almost homogeneously) profess to follow the religion of Christ as expounded by the Roman Catholic Church. This is all the more striking, if one bears in mind the paganism and Mohammedanism of other nearby islands and mainland countries, and the religions of China and Japan.

The prime *motif* in the evangelization of these islands is found in Pope Alexander VI's mandates contained in the much-discussed Bulls of May 3 and 4, 1493, twenty-eight years before the discovery of the Philippine Archipelago by Magellan. The Bull *Inter Caetera*, of May 4, after granting permission to the Spanish sovereigns to make discoveries and conquests under certain conditions, straitly enjoins the following:

Moreover we command you in virtue of holy obedience that, employing all due diligence in the premises, as you promise, nor do we doubt your compliance therein to the best of your loyalty and royal greatness of spirit, you send to the aforesaid mainlands and islands worthy, God-fearing, learned, skilled, and experienced men, in order to instruct the aforesaid inhabitants and dwellers therein in the Catholic faith and train them in good morals.<sup>1</sup>

Magellan, upon his discovery of the archipelago in 1521, undertook, with an undoubtedly sincere religious enthusiasm, to convert the natives of the island of Cebu to the Catholic faith,

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<sup>1</sup> BLAIR-ROBERTSON, Cleveland, 1903-09, *The Philippine Islands*, Vol. i, pp. 09-110. This Series will be referred to as BR.

but with little real effect; for the wholesale baptisms performed by the secular priest who accompanied the expedition were regarded by the people rather as a spectacular entertainment staged for their benefit than as a rite designed to mark a spiritual rebirth. Of the ceremony, the only remembrance at the time of the Legazpi expedition was the small image of the Child Jesus which had been presented to the chief's wife at her urgent request "to keep in place of her idols,"<sup>2</sup> and which was regarded by the people with a reverence born of ignorance and superstition.

The real evangelization began with the Legazpi expedition, which through its establishment of the Spanish settlement of Cebu in 1565, and that of Manila in 1571, also marks the beginning of continuous Philippine-European relations. Coincident with the military and civil foundations entered the religious, for it can never be charged against the Spanish Crown that it failed to make provision for the fulfilment of the religious duty outlined by Alexander VI. This first organized attempt to convert the heathen of the new Oriental possessions was entrusted by royal order to the Augustinians. The religious warrant establishing the first branch of that order in the Philippines was issued from the Augustinian convent of Culhuacan in the City of Mexico in 1564, some months before the departure of the Legazpi expedition. By it the missionaries were charged

to announce the all-holy gospel of Christ to all races, baptizing them that believe in the name of the Father, and of the Son, and of the Holy Ghost; training them in the Holy Catholic Faith, on the same lines on which the faithful are trained by our cherished mother the Church of Rome, shunning utterly therein all novelty of doctrine, which we desire shall in all things conform to the holy and ecumenical councils and doctrines acknowledged by the same Church; teaching them especially that obedience which all Christians owe to the supreme Pontiff and the Church of Rome—which in truth is always the leader, head, and mistress of all the other churches of the world—then to their lawful rulers and masters; teaching them at the same time to live under the yoke and discipline of Faith, Hope, and Charity, and to forget, moreover, their old-time superstitions and errors of the Devil.<sup>3</sup>

This warrant was placed in charge of a truly remarkable man, namely, Andrés de Urdaneta, who, before he had assumed the

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<sup>2</sup> BR., Vol. xxxiii, pp. 159-161 (*Pigafetta's Journal*), and Vol. iii, p. 180.

<sup>3</sup> BR., Vol. ii, p. 166.

habit of St. Augustine, had fought as a successful officer in the Low Countries, and was deservedly well known as a navigator and mathematician. Under his orders sailed five friars of his order, two of whom at least were above the average in ability. To Urdaneta, however, was entrusted a dual duty, for he was both head of his brethren and chief pilot of the expedition. He it was who guided the ships safely to Cebu, for as a non-churchman he had been a member of the ill-fated Loaisa expedition of 1525, and had wandered for about a half-score of years up and down these Oriental seas pursued by the malevolence of the Portuguese, between whom and the Spaniards, at that time the foremost of Catholic peoples, existed a most unchristianlike hatred. Urdaneta it was also who guided one of the ships of Legazpi's fleet back to Mexico over a hitherto almost trackless expanse of waters, thus establishing a definite connection between New Spain and its colony, without which the Legazpi expedition must have been a failure. His direct connection with the missionary labors of the Philippines was, indeed, very slight, for he never returned to the islands; but it was in all likelihood due to his connection with the fleet of Legazpi (and it must be remembered that he was definitely ordered by King Philip to act as chief pilot) that the Augustinians obtained the *omne modo* privilege of labor in the new mission field.

The Augustinians, however, did not long enjoy their monopoly of the care of souls in the Philippines, for the field was large, and laborers were not over plentiful. As the colonists increased in number, they began quite naturally to ask for members of other religious orders, and this joined to pressure both from Spain and from Mexico, exerted both by the orders themselves and by private persons, brought it about that, by 1606, the Franciscans, Jesuits, Dominicans, and Augustinian Recollects had also been given establishments in the islands. The Benedictines, the only true order of monks ever in the Philippines, did not appear until the closing years of the nineteenth century, and their function has been mainly educative.<sup>4</sup> Nothing can be said here of

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<sup>4</sup> Many writers continually fall into the error of confusing the terms "friar" and "monk," which they use synonymously, calling the members of the Mendicant Orders, and even the Jesuits, "monks."

the women's orders that were established in the islands, because of lack of space.

The regulars and the Jesuits did not, even in these early days, form the whole ecclesiastical organization of the Philippines. As noted above, the friars and members of the Company of Jesus were sent over as missionaries, with the function of teaching emphasized in the case of the latter. It was the intention of the Spanish Crown, oft expressed in royal decrees, to replace the missionaries of any community with secular priests, as soon as an advance was made beyond the purely mission stage, so that the former might go on to new mission fields or retire to their convents. This end was never reached to any very great degree, for but few seculars were sent over from Spain or Mexico, and whenever the substitution was seriously considered in Spain or the Philippines, it gave rise to great commotion and confusion in the islands; so much so, in fact, that the friars threatened to desert the archipelago altogether.<sup>5</sup>

Although the secular clergy themselves played a minor part in the ecclesiastical history of the archipelago, the secular forms of Church government did, on the other hand, exercise considerable weight, and that from an early period. In the beginning of Spanish colonization, the Church government was made an appanage of the metropolitan see of New Spain, just as the civil government was placed under the supervision of the viceroy of that important colony. In 1578, upon petition of the Spanish monarch, Pope Gregory XIII created the see of Manila which was declared to be suffragan to the Archbishopric of New Spain;<sup>6</sup> and in 1595, Manila, by another papal bull, became itself an archiepiscopal city, while other bulls erected the three suffragan episcopates of Nueva Segovia, Cebu, and Neuva Cáceres.<sup>7</sup>

As hinted above, the ecclesiastical policy of the Philippines was largely shaped by the influence of the religious orders. Of the twenty-five archbishops of the islands, fourteen belonged to either one of the four regular orders aforesaid, one belonged to

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<sup>5</sup> The two most remarkable occasions were during the terms of Archbishop Camacho (1696-1712) and Santa Justa y Rufina (1767-1787).

<sup>6</sup> BR, Vol. iv, pp. 119-124.

<sup>7</sup> BR, Vol. ix, pp. 150-153.

the order of the Hieronomites, one was a Trinitarian, one a member of the *Escuelas Pias* (Pious Schools), and only eight were seculars. Since on the whole, as seen above, comparatively few secular priests were sent from Spain or Mexico, and the native priesthood, with rare exceptions, did not rise to the dignity of the higher offices,<sup>8</sup> members of the religious corporations served also in the capacity of parish priests. Such priests, therefore, held a dual allegiance, namely, that to the head of their order, and that to the immediate secular head—the archbishop or one of the suffragan bishops—to the first with regard to the conventual rule, and to the second with regard to the right of episcopal visit. Whenever, as was most frequently the case, the immediate head of the secular machinery was a regular, there was little disturbance in the *statu quo*, so far as the episcopal visitation was concerned; but when the secular clergy were in control of the archbishopric, this question came immediately to the front (unless, as was sometimes the case, the secular ecclesiastical officials were under the influence of the regulars), and, then, sometimes, there was little chance for peace and harmony.

It is not our present intention to outline the history of the several ecclesiastical units in the Philippines, nor their relations among themselves or with the civil and military authorities. The above short and imperfect sketch of the ecclesiastical machinery of which Spain made use in its colonization of the Philippines must supply in some manner the background to the remainder of this paper. Much has been written *pro* and *con* on the subject of the friars and the Jesuits in the Philippines, their points of excellency, and their quarrels with each other and with the governors or other officials.<sup>9</sup> The close relationship of

<sup>8</sup> One of the remarkable exceptions was the election in 1862 of Dr. Pedro Pelaez, a Filipino secular priest, to govern the Archbishopric of Manila after the death of Archbishop Aranguren, an Augustinian Recollect. He held this post only slightly over a month, when the regularly-appointed incumbent arrived.

<sup>9</sup> For interesting matter touching this question, see the following titles: ANTONIO DE MORGÁ, *Report of Conditions in the Philippines*, in BR, Vol. x, pp. 75-102; EDUARDO NAVARRO, O.S.A., *Estudio de algunos asuntos de actualidad* (Valladolid, 1897); *The Friar Memorial of 1898 to the Spanish King*, in BR, Vol. lxii, pp. 227-286; ELADIO ZAMORA, O.S.A., *Las Corporaciones religiosas en Filipinas* (Valladolid, 1901), and CHARLES H. CUNNINGHAM, *Origin of the Friar Lands in Question in the Philippines*, in *American Political Science Review*, Vol. x, August, 1916, pp. 465-480. Other matter will readily be found in bibliographical lists.

Church and State, while it imposed a duty on the Spanish Crown to support and favor religion and religious efforts in every way, was unable to prevent the frequent unseemly strife that was continually arising between the agents of the two estates. At times the friars were opposed to the combined forces of the Jesuits, secular ecclesiastical officials, and civil and military authorities: at times all the ecclesiastical units were united against the governor, who might also be opposed by one or more of the *oidores* of the royal *Audiencia*; and almost every other possible kind of combination occurred at one time or the other. The feeling between the Dominicans and Jesuits, of long standing in the islands, was reënforced at the time of the expulsion and later return of the latter, and curiously enough was seen again only a few years ago at the time of the papal decision returning to the Jesuits a school formerly under their control but for many years under that of the Dominicans. History shows that the elements of human ambitions and passions have not been absent from the contestants of either side, ecclesiastical or civil. Let not one be too hasty and say that the responsibility for the quarrels, uproars, and confusion lay altogether with one or the other party to the strife. It was distinctly on both sides, and the historian must try to find a golden mean. That abuses should spring up was but natural; the wonder is that considering all the factors, the trouble was no greater. The distance of the islands from Spain made it well nigh impossible for the government, even had it always been desirous of so doing, to correct imperfections both of Church and State agents. The student must frankly premise that abuses were sure to arise among associations of men into whose hands was entrusted power of so colossal a nature as that given to the religious orders. History cannot disprove the fact that in the Philippines the evils that befell the islands during the Spanish administration arose in part from the element of unbridled power. Both Church and State, through their faulty human agents, must accept their due share for those evils. As a matter of fact, it must be conceded that no country can show a code of laws better on the whole than that of Spain; and those laws, because of the structure of the State, embraced religious as well as purely political matters. Troubles arose through the non-enforcement of stat-

utes possibly as often as because of the faulty state organization, in which the attempt was made to prescribe human conduct under any and all circumstances.

One is tempted from its interest to dwell at greater length on the organization of things ecclesiastical in the Philippines. The remainder of this paper must, however, concern itself quite closely with concrete expositions and results, the present status, and the future outlook. Turning abruptly, therefore, from the consideration of the ecclesiastical machinery itself to the condition of the people at the period of the military and religious conquest, and the religious effect produced by virtue of the operation of the forces of the conquest, and the more stable period following the conquest, some not uninteresting facts are to be noted and observations made. At the time of the permanent colonization by Spain, the religion of the Prophet, which had been introduced by way of Borneo about a half-century before Magellan's discovery and had quite firmly intrenched itself in Mindanao and the Sulu Archipelago, was spreading with some rapidity up along the western coast of Luzon and the coasts of the islands in its immediate vicinity. It is probable, considering its rapid advance, that had the Spanish colonization been delayed for another fifty years, the coast regions of the entire archipelago would have been solidly Mohammedan, while the interior regions, as in Mindanao, would have remained largely pagan, in which case, the Christian missionary would have had another tale to tell.

The early religion of the Malayan inhabitants of the archipelago such as it was, was of the animalistic type, and had no cogent organization. The forces of nature and natural objects influenced profoundly the minds of this simple people, who rejoiced at nature's bounty and trembled at her harsher moods as the manifestation of an evil *anito* or spirit. There were good *anitos* and bad *anitos*, and these latter the ignorant and superstitious people sought to propitiate by means of various kinds of incantations, offerings and sacrifices. Bold and stormy headlands, certain trees, and peculiar-shaped stones were objects of especial veneration. Religious ceremonies embraced various kinds of incantations and charms which were calculated to ward off evil, and produce good results. To this impressionable



nature-people came the Christian missionaries, with their offering of the deep, awe-inspiring Sacrifice of the Mass, which was quickly accepted, and together with all the new forms, taken over *in toto* as a part of their life. The conversion progressed with amazing rapidity, so rapidly, indeed, that before the end of the sixteenth century, the new faith had been accepted in almost all those parts of the islands which are today Christian. Almost no headway, on the other hand, has ever been made in the districts where Mohammedanism was well established or in the mountainous interiors where the old nature-worship still exists much as at the time of the discovery; in the first instance, probably because Mohammedanism has had a compact organization, and in the second, because of the hostility of the people.

In their evangelization, the missionaries, notwithstanding the differences that were continually arising between them and the civil and military officials, were powerfully aided by the secular forces of the government, while they themselves helped materially in the preservation of order and the establishment of stable government. The military entrance generally preceded the advent of the missionaries or the two entrances went together. The friars and other ecclesiastical workers were able to soften materially the rigors of the conquest, which in itself was much more mild than in Mexico. Some of the troubles that arose, indeed, originated from the restraining influence exerted by the missionaries, which not unnaturally aroused resentment among pioneers who could scarcely be characterized as acting too gently toward the native peoples.

It is approximately correct to say that since the beginning of the seventeenth century, the predominant religion of the Philippine Islands (always keeping in mind the Mohammedanism of the Moros of the south and the paganism of the wild peoples) has been the Roman Catholic. The majority of the Filipinos would today as in the past bitterly resent any imputation against their Faith. Three centuries and a half of Spanish control and tutelage has settled that question for them. And yet, the readiness with which the early Filipinos<sup>10</sup> embraced the

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<sup>10</sup> By the term "Filipinos" is to be understood the descendants of the eight peoples who adopted Christianity, namely, the Tagalog, Pampanga, Pangasinan, Sambal, Iloco, Ibanag, Bicol, and Bisaya. The negritos, the pagan malayan peoples,

Faith does not mean that the old forms and beliefs were discarded in their entirety, nor that they have yet altogether disappeared. Filipinos (and it must of course be premised that the ignorant masses of the people are here meant) see no incongruity in blending together the old and the new. There is still to be seen in all parts the persistence of the older religious belief. Certain trees are still held in reverence, and the ignorant and superstitious *tao* or peasant would not even think of cutting one down or of digging about it. He will do so at the command of those in authority but never of his own accord. Caves are still the mysterious abodes of the spirits. Supernatural beings still inhabit the mountains; and the disastrous eruption of the volcano of Taal near Manila a few years ago, was ascribed by many to the spirit or god of the volcano. Rather elaborate ceremonies are still performed in many places at birth and death, at planting and harvest times, and upon other occasions. Mr. Emerson B. Christie, for a number of years engaged in ethnological work in the Philippines, and who has made a thorough study of the Iloco people, says that it is not unusual for a person immediately after attending Mass with all the devotion that can be desired, to go to the window of his house where the following exhortation is addressed to the spirits:

“Umaikayon, appo umaikayon umaikai amin amin, dagiti pilai obbaenyo, dagiti bulsek kibinenyo.”<sup>11</sup>

Sacrifices are still performed in some outlying districts under cover of the night with almost identically the same ceremonies as those described by Pigafetta in his *Journal* of the Magellan expedition; but some of these ceremonies while performed and attended by persons who profess Christianity are doubtless largely due to the influence of nearby pagans, and many of those attending are probably what are known as “new Christians”—that is, recent converts from paganism of a recent generation. In all parts of the islands, there is still a firm belief in the *asuang*, an evil spirit or witch, and murders still occasionally occur of persons who are believed to be *asuang*. Only two or three years

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and the Moros (Mohammedans) are all included under the term “Non-Christians,” and all the native peoples collectively under the term “Philippine peoples.”

<sup>11</sup> In English: “Come now, come now, sirs, come, come all, all, let the lame have themselves carried, let the blind be led.”

ago, the belief was current among the ignorant people of several of the districts of Manila that an American Negro was possessed by an *asuang*, and that he was nightly changed into a large black dog. Other familiar spirits, the remnants of old beliefs that formed a part of the early indigenous life, cause only a lesser degree of apprehension than in the old days.<sup>12</sup> It is true, that as the old fear is removed by education and the advance of enlightenment, the former beliefs and stories are assuming the guise of folklore, and are often told to children for moral effect.

Instances such as the above, and the list might be extended *ad libitum*, have a decided significance in the religious life of today. They prove that at times the Christian faith was an overlay on the old native beliefs and superstitions. More than that, the superstitious Filipino has only too often manufactured new superstitions from the Christian faith which he has adopted, or it might be more accurate to say that he has adapted the old superstitions to terms of Christianity. It could not well be otherwise. For instance, the people of one section reverse an image of the Virgin known as Our Lady of Peñafrancia, which is said to be of pure gold and to possess the miraculous power of continual growth. The image itself is never seen, in place of it a wooden image is exhibited at the annual fiesta. As a climax to the annual celebration, in which the native clergy participate, the image is placed aboard a catamaran, which is slowly poled downstream. The people believe that anyone touching even the catamaran will be healed of all manner of infirmities and diseases. Accordingly, all the infirm gather along the shore, and as the catamaran glides by, throw themselves into the water in order to touch the vessel. The ceremony of the flagellation, which is performed annually in a small hamlet near Manila, brings in another element, namely, the vicious. Started at first by the missionaries in all devotion, it has degenerated partly into a special ceremony of the vicious class, who imagine that its practice ensures them success in their crimes. Consequently, this ceremony is now frowned upon by the clergy, but it is dying hard.

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<sup>12</sup> The persistence of old beliefs is seen in the everyday world as well as in the religious. A boy in the public schools in Manila, after reciting very correctly a question as to the form of the world remarked that of course it was flat.

This proclivity of the ignorant people was continually fought by the missionaries, who early recognized its existence, but often in vain. The very ease with which the conversion proceeded would argue a certain instability on religious matters; and this may be readily seen at the present time. A Filipino today may claim to be a Protestant, or to have leanings in that direction: yet there is no inconsistency in his participating in a procession or other ceremony organized under the auspices of the parish church in his neighborhood. Indeed, a new faith might spring up overnight, the roots of which are to be found in the lack of control alluded to above. A few years ago, the simple folk of one of the districts of Manila were raised to the fever heat of excitement by the discovery of a small fountain of fresh water bubbling up from amid the salt waters of Manila Bay. This phenomenon was caused by the bursting of a sewer that extended out into the bay, but to the mass of the people who were probably duped by some clever rascal for the purpose of personal gain, this was indeed a great miracle, and they eagerly bought at fabulous prices small phials of the wonderful liquid, the spring even having been blessed by Aglipay, the "bishop" of the schismatic church. The repair of the sewer quashed the new cult as quickly as it had arisen, but not until after an outbreak of cholera due to the drinking of the water.<sup>13</sup> Many other instances of a like nature might be cited, such as that of Papa (Pope) Isio, of the Island of Negros, who claimed to be divine and who attracted a numerous following to himself partly through fear and partly through fanaticism.

The uncertain status of the religious life in the islands is well exhibited by the Aglipay schism. This, however, had a political as well as religious side, which of course further complicated the matter. Gregorio Aglipay, a native of one of the Iloco provinces in the north of the Island of Luzon, and a duly ordained secular priest, had attained to considerable eminence under Archbishop Nozaleda during the closing years of the Spanish regime. During the revolution against Spain, which broke out in 1896, he pursued a somewhat devious course (the whole story of which is

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<sup>13</sup> The instance is mentioned by WORCESTER, *The Philippines Past and Present*, Vol. i, p. 437. New York, 1914. The same author gives other interesting instances (Vol. ii, pp. 444-449).

not yet fully known), in which he played off one side against the other with considerable astuteness. Shortly after the beginning of American control, Aglipay finally split with the ecclesiastical authorities, and largely through the influence of a fellow-countryman, Isabelo de los Reyes, a layman of considerable force of character, though lacking in balance, headed a new church known as the Aglipay or Independent Filipino Church. An effort was made to give the new institution a national character, which caused the government to fear that, under cover of religion, the Filipinos were plotting a new revolt against American authority. The movement spread like wildfire at first. The majority of the masses and some of the upper-class people of the two Iloco provinces joined the schism, which also numbered followers in almost all the islands in which Christianity was professed. At one time Aglipay claimed over 3,000,000 adherents, but this was doubtless a gross exaggeration. In many places, however, whole congregations of the Roman Catholic Church went over to the new sect, and other congregations were violently split apart. The schismatics attempted to take possession of the churches and other church property, but they were compelled by law to return them to their former owner, the Roman Catholic Church. At the inception of the movement, Aglipay and Reyes consulted the Protestants, especially the Methodists who had gone to the Philippines shortly after the capture of Manila, and considerable advice was received from that quarter, as well as from the Episcopalians. But the movement soon grew beyond control, and Reyes by his dominating personality gave the new church a direction that it never would have taken under the sole tutelage of Aglipay. To Reyes, in fact, are due very largely the Constitution, the so-called Bible of the Filipino Independent Church, the Catechism, and other literature published under the auspices of the new organization, much of which is a curiously puerile mass of contradictory, plagiarized, and undigested material. In his efforts to depart as far as possible from the tenets of the old Church, Reyes obligated the Aglipay Church (on paper) to a course broader in many ways than that of the most radical Unitarian Church. In real practice, however, the ceremonies of the schismatic church, except possibly in one or two instances, have never deviated in any essential from those of the Catholic

Church, and the same Mass may be heard today in both churches. The Catholic Church has maintained on the whole, aside from its effort to regain possession of its property, a laissez-faire policy in regard to the schismatic church, and it is possibly partly due to this fact that the movement has greatly died out with the return of many of its adherents to the bosom of Mother Church. But it cannot be denied that the schism was a matter of deep concern to the Church, for Archbishop Harty, until quite recently the head of the Manila Diocese and of the Church in the Philippines, remarked to the writer in 1910 that it was only the Providence of God that had saved the Catholic faith in the Philippine Islands.

Mention was made above of the Protestant sects. One of the results of the Treaty of Paris, of December, 1898, was freedom of religious worship in the Philippines, with the complete separation of Church and State, in imitation of the American plan. Various Protestant sects entered the islands almost immediately and today the Episcopalians, Presbyterians, Methodists, Baptists, and Disciples, all have establishments in the islands, each, except the last named, being assigned, by mutual agreement, special districts in which to work. Besides ministering to American and European Protestants, these sects are said to have about 200,000 adherents among the natives, but some of these must be regarded as uncertain quantities because of the characteristic instability noted above. That there will ever be any great defection from the Catholic Church is extremely problematical, for notwithstanding any racial traits, three centuries of constant teaching cannot be readily set aside.

On the other hand, the Aglipay schism and the presence of the Protestant sects have not been without a quickening influence on Catholicism, for they have aided by the very fact of their being part of the great task that confronted the American Catholic clergy, namely, the establishment of the Church in the Philippines on the American basis, and the correction of those undesirable conditions that have grown up during the years of Spanish control when the Church, being itself a part of the body politic, was injured by the very fact of that too intimate connection. The competition has served a good end for Catholicism, as it has thus been placed on its mettle in a way it might never have

been without it. The American clergy, I venture to think, recognized this fully.

Catholics in America, have, perhaps, not appreciated the immense task set before their clergy in the Philippines, and perhaps appreciate as little what has been done. The Filipino revolution against Spain was partly the outcome of rancor, real or fancied, against the mendicant orders. It is said that Spain, in order to aid in the restoration of peace was about to suppress the friar orders in the Philippines, but this move was frustrated by the intervention of the United States and the status of the islands was forever changed. Contrary to the expectations of many Filipinos, the friars were not expelled, although many did, of their own accord, return to Spain. The government did, indeed, purchase the large estates owned by the several orders, and this removed one of the specific causes for complaint. The Filipino clergy were also advanced in dignity, with good effect on the people at large. In as far as possible, the American clergy, always small in number, has sought to allay the feelings of the Filipinos. This has been a task of great magnitude and delicacy, for the Filipinos are as sensitive, probably, as any people on the face of the earth, and dealings with them call for an immense amount of tact. It had to be recognized at the outset that the Filipino clergy was not, in all instances, living up to its vows. A Filipino newspaper, early in the present century, commenting on this matter, said that this might be the case, but that the Filipino priests who were at fault were simply taking pattern from the friars. Be that as it may, the archbishop and his helpers have sought valiantly to remedy complaints of this nature both by admonition and by a careful selection of new candidates for the priesthood. In regard to this last point, Archbishop Harty told the writer that out of over a score who had recently presented themselves for admission to the seminary, he had selected four, and that these four would be subjected to the severest kind of discipline during their course to prove their fitness. Today there are few, if any, complaints heard from the Filipino clergy that a "square deal" is not being given to them.

However, there is still much complaint about the presence of the friar, and the Church would have to fear lest, in the event of

the granting of complete political independence, one of the first moves would be the expulsion of the friars or a hostile campaign against them. Many Filipinos of the intellectual class always make the sharp distinction between Catholicism and the friars, asserting devotion to the tenets of the Faith, but condemning the friars. In case of any trouble, the masses of the people would simply move with the current, and any situation might easily become critical. On the other hand, many of the Filipinos are apparently devoted to the friars, who have during the last few years been increasing in numbers, and gaining new power. A decidedly good impression has been given by the American friars and Jesuits who have gone to the Philippines. These men have not spared themselves, but have worked with true devotion to the cause they represent. One of them, a Dominican, was a professor in the Dominican University of Santo Tomás, and has deservedly ranked high for his scholarship. An Augustinian has organized important work among the students of the University of the Philippines, and a Jesuit has devoted himself with rare devotion and enthusiasm to religious work in the great prison of the Philippines, Bilibid. These, and others of the American clergy, compare favorably with the best of the Spanish pioneer missionaries.

The danger to Catholicism in the Philippines lies in the very flexibility of the material on which it works. The great question, after all, that must be asked is whether along with acquiescence to forms and ceremonies, that is, to the outward devotion, there is a corresponding inward acquiescence that comes from the heart. It may be that the American priests in the Philippines can answer this question unqualifiedly in the affirmative. If they can, they can rest assured that nowhere in the world will there be a more devout people than the Filipinos. If not, then devoted work for a long series of years, with perhaps an equivocal answer at the end, is ahead of them. There is no danger that Protestantism will seriously invade the islands. Catholicism has practically a clear field, but it must advance carefully, yet vigorously, if it would wish to keep that field. For instance, a very bad impression was made among thinking Filipinos because complaints were heard from certain Catholic quarters regarding the establishment of the Filipino Young Men's Christian Association, and the



erection of buildings for its use. "Had the Catholic Church," said these Filipinos, "established such an agency among us, there would have been no need for the Young Men's Christian Association," and it would never have been established among us. In proof of this, the work established among the University boys by the Augustinian above mentioned was eagerly welcomed, and was well worth better support than it received from American Catholics. The Church in the case of the Young Men's Christian Association moved too late, and this has been the history of Catholicism in the islands more than once. The criticism has been made, unfairly, it is true, and not by Protestants only, that the Church will not make an innovation or undertake a manifestly important and necessary work until forced to do so by other and outside agencies.

This paper should not close without noting some of the accomplishments of the various units of the Church in the Philippines, which have been many and important. The first great fact that stands out, almost above everything else in the islands is, of course, the evangelization of the Filipinos. This had an immense bearing on the conquest and colonization, which could never have proceeded so easily without the help of the missionaries. It is perhaps generally known that the oldest university under the American flag is the University of Santo Tomás which was projected as early as 1601, founded in 1610, further increased in 1619, and recognized as a royal university in 1645, equal to the Universities of Mexico and Lima. Many of the most prominent Filipinos past and present have received their education in this institution. The Dominicans from an early date have also engaged in primary and secondary education. The Jesuits claim to have founded the first school in the islands, namely that of San José, which was made possible by the bequest of one of the early conquistadors. That order has had much to do with education during its whole career in the islands, especially since its return to the Philippines in 1859, soon after which the Ateneo de Manila, which has had so great an influence on modern life, and which was more in accord with modern educational principles than any previous institution, was founded. The art of printing was introduced into the Philippines in the first decade of the seventeenth century by the missionaries, and the early

presses were established in the convents of the various orders. A study of any of the standard bibliographies of the Philippines will show many titles that came from these presses.

Not so well known as the religious and educational work of the missionaries and parish priests is their promotion of work in other lines. They have had an immense influence in the transfer of animals and plants to the Philippines from Spain and Mexico. From the very beginning they took interest in agriculture, and introduced many new things into the islands. The history of the agricultural accomplishments of the Spanish clergy in the Philippines is worth an entire paper rather than these few lines. Other public improvements were introduced by the religious and secular priests. They built roads and bridges, convents and churches, and engaged in various industrial activities. At times they led their flocks against the hostile Moros. They accompanied the conquistadors on their expeditions, where with unflinching courage, they administered the rites of the church in the very face of death. They advanced from the Philippines to the mission fields of China and Japan and other nearby places, and both within and without the islands, they showed that martyrdom could be robbed of its terrors and made glorious. Above all, the work of the Spanish priests in the Philippines is a work that can be built upon by American Catholics, and Catholicism has no cause to hide its head because of mistakes made by its human agents, because a great work was done and there is yet a great work to be done in the Philippine Islands.

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